Numb. 28.

Heraclitus Ridens,

AT

A DIALOGUE between *JEST* and *EARNEST* Concerning the *TIMES*.

From **Tuesday** November the 2d. to **Saturday** the 6th. 1703.

Jeſt. GOod Morrow to you, and good Night to Mr. *Nob!* Poor Lad, he has hid himſelf among the News in his laſt, and we dare not fetch him thence out of his Faſtneſs, for fear of incurring other Peoples Diſpleaſure than his own. However it is but fitting that we ſhould give him a Parting-Blow, before we fall upon a Subject of more uſe to the Publick, and more Credit to us. What ſay you to the Matter? In my Opinion he has play'd the De'el with the *French* King, and anſwer'd his Letter in ſuch Terms as may put it beyond Diſpute, that that Monarch has brought his Hogs to a fair Market, and is in worſe Circumſtances than ever.

Earn. Fair and ſoftly, Friend of mine—— There is nothing like a cloſe Tongue in a Man's Head. You are neither to put ſuch a Queſtion at this Time of day, nor I to anſwer it. Don't you know that the Lords and Commons at *Weſtminſter* are only Prorogu'd till *Tueſday* next, and that it behoves us to Act in ſuch a Manner as not to be render'd lyable to their Cenſure. Let the Fellow you ſpeak of undertake what may bring him into Trouble, it's our Buſineſs to avoid it. There are Fiſh that delight in Storms and Tempeſts, of ſuch a Nature is he, and may he have his Fill of this ſort of Pleaſure. I declare againſt it.

Jeſt. Take my Hand along with you, I am altogether of your Sentiments. Every one is not a *Daniel de Foe* that has a Party to pay a Fine for him; and ſome People are either very Needy or Covetous, ſo that we are to expect very little from them. *Probitas laudatur & alget*, is the Poets Aſſertion, and ſome People have found it to their Coſt that have ventur'd too far among the Brambles.

Earn. Now you talk of the Prophet, what's become of him? I hear that he is Bail'd out, he muſt have a great Intereſt indeed, that he could find four ſufficient Bail for his good Behaviour for ſeven Years. It's no ungainful thing to be a *Whig*, let me tell you, and tho' *Nob* has ſhewn as little Learning as any in Eſpouſing that Cauſe, he has given great Proofs of his Policy in adhering to its Intereſt.

Jeſt. *Nob* puts me in mind of a certain Punſter of our Times, who being ſomewhat Waggiſh, and had before a Juſtice of the Peace for it, would ſay nothing to the Magiſtrate, who it ſeems had no great ſhare of Intellectuals, but ALSO and LIKEWISE, *if it pleaſe your Worſhip. How now, Blockhead*, cry'd the Juſtice, *you are a fine Fellow to pretend to Banter the Magiſtracy!* Richard, *make his Mittimus for him, he talks the ſame thing over again, and* Alſo *and* Likewiſe *have the ſame Signification. I ask your Worſhip's Pardon*, ſaid the poor Delinquent, *which I beg may be given me, provided I prove theſe two Words have a different Meaning to each of 'em. Agreed*, reply'd Don of the Coram, *I grant it on theſe Terms.* When Mr. Quibble made it appear thus: *Your Father was a Juſtice of the Peace, and ſo is your Worſhip* ALSO, *but not* LIKEWISE. And by that means got his Diſcharge.

Earn. I wiſh you would explain your ſelf, and tell me what Analogy this Story bears to our preſent Diſcourſe, for I can ſee none, I declare it, and you muſt expect that our own Party Criticks, who are the ſevereſt upon us, will maul us with Invectives for it.

Jeſt. That I can do, Sir, without having any regard to the Cenſure of ſuch People, who having no Brains of their own, are for preying upon thoſe of others. I prove that *Nob* is the *ſame* Incendiary as ever, and not the *ſame*, which is as ſeeming a Contradiction as the laſt, *i. e.* He adheres to the Proſecution of the *ſame* pernicious Deſigns, but does not make uſe of the *ſame* Terms. Croſs my Hand, Maſter, for my Solution, that it may be ſaid I have had ſomething for my pains, and thoſe may not be altogether in the wrong, that Affirm you and I make our ſelves merry upon other Peoples Coſt.

Earn. Your humble Servant, Sir—— You are to know, That thoſe who go under the Name of *Jacobites* have little Money to ſpare, and their Buſineſs muſt be done in *Forma Pauperis.* In my Opinion, a Tinker is the likelieſt Emblem of that pretended Reformer, for what did he ever go about to Reform, but Tinkerwiſe, in mending one Hole he made three? His Ink is of no Force, yet he makes his Boaſt that he Cures the Tetters and Ring-Worms of the State with it, and ſings *Io Paans* to his Party, as if there was no ſuch thing as St. *Paul's Cathedral* to Mortify 'em with.

Jeſt. His Victory is like the Magical Combat of *Apuleius*, who thinking he had ſlain all Three of his Enemies, found them at laſt but a *Triumvirate of Bladders*; and if he was begotten a Saint by a Fanatical Father, it was by *an Equivocal Generation*, as a certain Author has it, *For the Devil in the Father is turn'd Monk in the Son*, and his Godlineſs is of the ſame Parent-

age with good Laws extracted out of bad Manners. In one of his last he endeavour'd to put out one of the Kingdoms Eyes, by casting a Cloud over our Mother-University of *Oxford*, and would if he could, extinguish the other, which is her Sister *Cambridge*, having the like Quarrel to Both, because both are strung with the same Optick Nerve, *Knowledge* and *Loyalty*; and he is resolv'd to be Reveng'd upon all Learning, because his *Treasons* are beyond the Mercy of the *Book*.

Earn. Be more Moderate in your Discourse concerning him, I saw him at *Westminster* t'other Day, among a parcel of Sage Elders that gap'd at him as if he was an Oracle. The Sailors will be about your Ears, and if you alter not your Stile, the Admiralty Coffee-House will be too hot for you. I have heard of some Resolutions that were made in a certain Club some time since, which might deter you from making Reflections either upon him or his Party, but they are slip'd from my Memory.

Jest. Then you are to be beholden to me for 'em —— Take 'em as follows, if they are the same with those you make mention of. *At a General Court held for the Propagation of Grievances, and a Quest after invisible Causes of Complaint*, Salamander Burn-all *being Chairman for the Time being, and Elected as such, though in a State of Reprobation.*

Resolv'd, upon the Question put by the said *Salamander Burn-all*, That *Heraclitus Ridens* has Laugh'd this Dishonourable Court out of their Senses, and that for so doing, and Obstructing the Seditious Purposes, We the Brethren are here met together for, the said Paper be Condemn'd, without any manner of Tryal, as Unlawful, Prophane, and Offensive to the Saints.

Resolv'd, That it is the undoubted Right of the Citizens of *London* to Ridicule the City themselves; and whoever takes that Office upon him, not being a Freeman of *London*, shall be Fin'd in such a certain Sum as this Court shall think fit, towards the Establishment of our Academies at *Newington*, *Clapham*, and elsewhere.

Resolv'd, That none but *H*——— the Apothecary is a Freeman of *London* that is Concern'd in the said Paper, though how he came to be Concern'd in it, not a Soul of us knows more than the Man in the Moon; and that Pharisaical *Nob*, Secretary to this Dishonourable Court, do forthwith Issue out Summons to be sent to the Respective Persons abovemention'd, to appear under such and such Penalties; and that *H*—— for his part, be Sentenc'd for giving out that he has joyn'd the Issues of his Brain with Foreigners, to read his own Papers about Trade for Three Days together, which is Punishment enough.

Resolv'd, That if they shall refuse their Appearance, as those who are Ungodly Obstinate may, they be Branded with the Names of *Nonjurors*, *Atheists*, &c. and that the aforesaid *Nob*, our Well belov'd Secretary, and Babe of Grace, do put this their Sentence in Execution twice a Week, it being the Party's Will and Pleasure, That he, for his Great Merits, be Advanc'd to the High Dignity of being our Common Executioner.

Earn. For Heaven's sake no more of their Resolutions. It should be in our Wishes that our Representatives may make such as may obviate their sinister Designs. Now is their Time, when they have it in their power to secure the best Govern'd Church in the Christian World, and Establish the Purity of its Doctrines beyond the reach of Satan and his Abetters. A Bill that was brought in last Sessions, has Heads in it that may be useful in this and I Question not, but every thing that can be done towards the Advancement of our holy Religion will be concerted in such a Manner as to add a greater Lustre yet to the Worthy Members, who are such shining Ornaments of it.

Jest. I assure my self of it, and cannot see but those who can Conform for a place, may be brought to Worship God after the Ceremonies of the Church without it. But we are not to direct, especially those who are in a Sphere so much above us, that is *Nob*'s Province only, and I am not so much in Love with any of his Undertakings as to Copy from him.

Earn. The Church of Englands Doctrines are held to be Catholick and Apostolical on all hands, and the greatest Dissenters from 'em acknowledge 'em as such, so that they have no Reason to be scrupulous of embracing 'em, witness the following Authorities.

Fulgentio the *Venetian* (the Bosom Friend of the Great Father *Paul*, and his Successor in his Employment in that State) in his Common Discourse, did often express the Superlative Value, and vast Esteem which he had in his Breast for the Church of England.

Mr. *John Calvin*, who (tho' he was constrained by the Necessity of Times, to erect a new Discipline at *Geneva* yet) was so far from Condemning the Way of our Church, That in an Epistle to the Duke of *Somerset*, he did acknowledge, *That God had made him an especial Instrument of Restoring his Pure and sincere Worship in the Kingdom of England*; And he severely condemned those Seditious, and Brain-sick People (for so he call'd them) who under the Colour of the Gospel, would have brought in Disorder and Confusion; and concludes, that his Judgment was clearly and fully for Uniformity in all its Parts and utmost extent of it, either in point of Doctrine, or in point of Prayers, and the Rites and Ceremonies thereof. I have more remaining, which you may Command at our next Meeting.

Advertisement.

THE Unfortunate Shepherd, a Pastoral in *Octav.* 1683. Printed with a wretched piece of *Nob*'s Composing, call'd a Discourse of Life in Prose, and some *Poems* on several Occasions, to be given away at the New Theatre, for the Benefit of *Lincolns-Inn* Bog-Houses. The Impression is yet entire, for no Soul breathing has bought one of 'em, and may be seen at the place aforesaid, where Attendance is given to satisfy those whom it may concern, That *Nob* has some Reason to fall out with Play-houses, for the Actors refusing to play their parts in a Medley of Nonsense, which might have been of as ill Consequence to them as to his poor Bookseller, who was at the Charges of *Paper* and *Print*, for that which is worthy of neither.

Printed by *D. Edwards* and Sold by the Booksellers of *London* and *Westminster*. 1703.